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S E R M O N
P R E A C H E D A T
T H E F V N E R A L L O F
M^r. I O S I A H R E Y N E L
E s q u i r e , t h e 1 2 . o f A u g u s t
1 6 1 4 . i n E a s t - O g w e l l i n
D E V O N .

By Iohn Preston Minister of Gods
word in East-Ogwell. *K*



L O N D O N ,
Printed by Nicholas Okes, for Richard Boulton, and are
to be sold at his shop in Chancery-lane.
1 6 1 5 .



TO THE RIGHT
WORSHPFUL SIR THO-
MAS REYNEL, SIR GEORGE
REYNEL, SIR CAREW REYNEL,
KNIGHTS: M^r. RICHARD REYNEL
Esquire, Grace, Mercy and Peace in the
blessed LORD IESVS.

RIGHT WORSHIPFUL,



I may seeme strange that I haue
ioyned you all together in one In-
scription, when euery one of you
seuerally are worthy of a better
gift then here is exhibited, or by
me can be giuen; yet herein I haue
done no more then nature, brother-
ly affection, and Christianity hath
done. That I haue clothed this in the livery of your Pa-
tronages, I might haue giuen many reasons: First, for
that you are louers of true religion, and fauourers of all
true professors. Secondly, because it was preached at the
interring of your deere brother. Thirdly, because I had
rather the whole world should condemne me as vniust, &
the curious and captious carpe at me, then you should
so much as thinke me unthankfull. I owe vnto you all a
double debt, of Loue, and of Seruice. Of loue, the
more I pay, the more I owe; though a debt once paid, be

The Epistle Dedicatory.

no more due, yet loue being paid, is still due. Service I will bee ready to pay to the uttermost, though it come short of your great deserts, and of my manifold desires: I that yeeld to all in learning, will yeeld to none in loue and seruice to you. But to you right worshipful and worthy Patron, I owe a treble debt, of Loue, of Service, and Thankfulnesse: Of loue, for your extraordinary kindnesse in preferring me, and for that countenance you haue continually giuen to my weake Ministerie: Of seruice, such as I can performe, I will not faile; daily beseeching God for the increase of his spirituall graces here, and eternal glory hereafter, both to your selfe, and al such as are deere vnto you. Of thankfulnesse, in patronizing me being absent, kindly entreating me present, and for affecting me long before I was by you preferred. Of some I shall be hardly censured, of others thought ambitious in seeking mens fauours. For this I care not, so the well-affected Christian may think of the shortnesse of his life, and thereby prepare to dye; and being ready, to bee willing to dye, and you be pleased to procure a quiet passage vnder your patronages for those few indigested meditations, which were by Gods permission, and his assisting Spirit, first preached, and now published: I ascribe the patronage to you, the vse to the godly, and the successe to God. The God of peace giue you the peace of God which passeth all humane understanding, and affoord you many comforts and ioyes in this life to the end, and in the next his ioy without end.

Your worships in all faithfull
seruice,

JOHN PRESTON.



A SERMON PREACHED
AT THE FVNERALL OF

Mr. IOSIAH RBYNEL Esquire, the 13.

of Aprill 1614. in East-Ogwell
in Deuon.

PSAL. 39. 5.

*Behold, thou hast made my dayes as an hand breath, and
mine age is nothing in respect of thee: surely euery
man in his best state is altogether vanity.*



HE Princely Prophet *Dauid*,
who was a man after Gods owne 1. Sam. 13. 14.
heart, 1. Sam. 13. 14. The chosen Psal. 78. 70.
of God, Psa. 78. 70. A man grati- Acts 7. 46.
ous with God, Act. 7. 46 The ser- Psal. 89. 20.
uant of God, Pf 89. 20. The type Acts 2. 25.
of Christ. Acts 2. 25. Nay Christ Math 1. 1.
is called the son of *Dauid*, *Math.*

1. 1. The sweet finger of Israel, a man that had ra- 2. Sam. 23. 1.
sted the full cup of Gods mercies, and had beene
plunged in many troubles, inso much as hee said: Psal. 34. 19.
Great are the troubles of the righteous, Psal. 34. 19. Hee
doth often complaine of his troubles, and that with
great grieve and bitternesse of minde, and chiefly in
this place. This Psalme is partly narrative, partly
precatue:

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precativē: In the first part *David* declareth how hee had purposed with himselfe to take heed of murmuring against God, which might arise through the injuries of men. In the second part he desireth that God would certifie him of the vanitie of this life, and therefore he saith: *Lord let me know my end, and the measure of my dayes what it is: let mee know how long I have to live. Psal. 39. 4.* In another place hee saith: *Teach vs so to number our dayes, that we may apply our hearts unto wisdom. Psa. 90. 12.* *David* in these words doth not desire death, but he requesteth that he may be brought to a serious consideration of his mortality, as is euident by the words, *Let me know my end*: that is, the end of my naturall life, of my daies, which by thy decree I must liue in this world, and then he saith; *Behold, thou hast made my dayes as an hand bredth, and mine age is nothing in respect of thee: surely euery man in his best estate is altogether vanity.*

<p>Here note 4 things.</p>	<p>1 A note of attention, <i>Behold</i> 2 A confession, <i>thou hast made my dayes as an hand bredth.</i> 3 An asseueration: <i>surely,</i> 4 An amplification, <i>euery man in his best estate is altogether vanitie.</i></p>
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It is as much as if the Prophet had said; Behold, I will shew and declare vnto you by a twofold comparison, that the Lord hath made my dayes short; for they are but as an hand bredth, which is one of the shortest measures, and the time of my life is as nothing, or like to nothing; and surely euery man, not onely such as are of base condition, but the mighty

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mighty and the noble are vanity.

[Behold,] This word behold, consisteth of few letters, lesse fillables, yet very significant: Sometimes it is a badge of admiration, as *Behold a Virgine shall conceiue and beare a sonne, and thou shalt call his name Immanuel, Esay 7.14.* Sometimes a signe of alteration, as *Behold I will make all things new. Ren. 21. 5. Reuelat. 21. 5.* Sometimes a token of gladnesse; *Behold, I bring you tydings of great ioy that shall be to all people, Luke 2.10.* Sometimes a point of demonstration, *Behold the place where they haue laid him. Mark. 16. 6.* Sometimes it shewes a thing vnknowne, *Behold I will send you Eliah the Prophet, Mal. 4. 5.* Sometimes it is taken scornefully, *Behold the man that tooke not God for his strength, but trusted in the multitude of his riches, and put his strength in his malice. Psalm. 52. 7.* Sometimes it is a note of attention, *Behold I stand at the dore and knocke, &c. Ren. 3. 20. Reuelat. 3. 20.* Declaring his loue to the *Laodiceans*. In this one word behold, here is comfort for such as faint, and Gods loue is shewed towards such as repent. In this place it is a note of attention, to put vs in minde of the breuity and shortnesse of our liues.

Here obserue, that euery word in the Scripture Doctr. is remarkeable, and this word behold is not a word of course, but a note to stirre vp our attention. It is like the sounding of a Trumpet before some waigh-ty Proclamation, or like the ringing of a great Bell, before the Sermon of a famous Preacher: it is set downe to mone vs to attention to heare for after-ward. *Esay 42. 23.* One figure may stand for many hundreds, one counter for many pounds, one little boxe may containe many iewels: So one word of

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the Scripture may point out vnto vs many things worthy our obseruation, and what can bee greater then to heare, to learne, and to learne to know how short our life is. *Let him that hath an eare heare.*

Reuel. 3. 6.

Reuel. 3. 6.

Vse I.

The vse may reprove such as will not be warned, by any marke or note, nor stirred vp to heare, but become voluntary deafe Adders, refusing the voyce of the charmer, though he be most expert in charming, *Psal. 58. 4. 5.* They will not heare Christ crucified, *Gal. 3. 1.* They are enemies of the crosse of Christ, *Phil. 3. 18.* who is able to kill our sinnes, and quicken our soules. When the balme tree is cut in summer, that the sweete liquour drop forth, the inhabitants preserue it in viols: when the Word, which is the spirituall baulme, is diuided by preaching, *2. Tim. 2. 15.* the people should bring empty pitchers with them; as the widdow did at the command of *Elisba*, *2. King. 4. 5.* the empty pitchers should be attentue eares; but either they are without mouthes, or without bottomes; without mouthes to let in one drop of grace, or without bottomes that when we haue put it in and looke to see it againe in your liues, behold it is runne throughout, as water through a sieue, and scarce leaues any wet behind it. It is not enough to eate meate, vnlesse the stomacke retaine it; so it is not enough to heare, vnlesse men lay it vp in their hearts, as *Mary* kept the sayings of Christ in her heart, *Luk. 2. 51.* We must haue eares of atention, and hearts of retention. In vaine doth the Preacher open his mouth, vnlesse God open the heart, when God opened *Lidiaes* heart, then she attended to the things which

Luk. 2. 51.

Paul

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Paul spake, *Act. 16. 14.* As men come so they speed, *Act. 16. 14.* and as the affection is, so is the profite: If they bring empty pitchers they may be filled, but if their vessels be full of wickednesse, they can neuer be filled with goodnesse: As we do Gods workes to holinesse, so we shall finde comfort to holinesse: It is to bee feared, least many go home with vnfallowed *Hof. 10. 12.* *10. 12.* nay with vnhallowed hearts.

Secondly, for instruction to vs, where God is an admonisher, there let vs be admonished; where hee is a Teacher, there let vs be schollers; and if he haue made our daies as an hand bredth, then let vs resolve to die, and prepare for death. It is decreed in the high Court of Parliament, that all shall die, euen in heauen, *Heb. 9. 27.* for we must die, and wee *Heb. 9. 27.* are as water spilt on the ground. *2. Sam. 14. 14.* *2. Sam. 14. 14.* which cannot bee taken vp againe. Wise *Salomon*, godly *Dauid*, religious *Iosiah*, faithfull *Abraham*, iust *Lot*, righteous *Noah*, zealous *Moses*, trusty *Jonathan*, dilligent *Peter*, and carefull *Paul*, haue dyed; it is certaine we shall die, but the time vncertaine, and the place. The time is vncertaine, God came to *Dauids* child in his infancy. *2. Sam. 12. 18.* to the widdowes sonne in his yourh, *Luk. 7. 12.* to *Iacob* in his old age. *Luk. 7. 12.* *Gen. 49. 33.* God hath ordained and limited to euery liuing creature his appointed time wherein to liue and grow, and next to decrease and die; and as it pleaseth God to prolong or abridge their liues, so he disposeth of the second causes, and meanes whereby he will haue it brought to passe, and so euery one hath his certaine limits and terme of life set him. *Iob* saith, *Is there not an appointed time to man upon earth, and are not his daies as the daies of an hireling.*

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Iob. 7. 1.

hireling. Iob. 7. 1. *Againe, Are not mans daies deter-*
mined, the number of his months are with thee, thou
hast appointed his bounds which hee cannot passe?

Iob. 14. 5.

Iob. 14. 5. *In the same chapter, All the daies of my*
appointed time will I waite till my changing shall
come. 14. God hath appointed how long euery

14

man shall liue, and though foure score yeares be no
long course, yet there are but few which hold out to
the vttermost end thereof, in regard of thē that stay
by the way. Some are cut off euen before they haue
begunne their course, and some in the mid-way, and
that through so many sorts of sickeneses, with other
inconueniences and accidents, that a man cannot
possibly comprehend, or conceiue them all. As
death spares not any person, so it respects not any
place. A man may be murdered in the field as *Abel*

Gen. 4. 8.

was, *Gen. 4. 8.* A man may fall backward sitting qui-
etly in his chaire, and breake his necke as *Eli* did.

1. Sam. 4. 18.

1. Sam. 4. 18. Or dye in the Temple as *Senaherib* did

Esay 37. 37.

Esay 37. 37. Or at the Altar as *Ioab* 1. King. 2. 34.

1. King. 2. 34.

While *Iobs* sonnes were feasting, the house fals vp-
on them *Iob. 1. 19.* While the scoffing boyes were

Iob. 1. 19.

mocking, Beares came from the wildernesse and

2. King. 2. 24.

deuoured them 2. King. 2. 24. While *Corah* and his

Num. 16. 31. 32.

company were contending, the earth opened and

Num. 16. 31. 32.

swallowed them vp *Numb. 16. 31. 32.* While the

2. King. 1. 10.

Captaines and their fifties were fetching the Pro-

2. King. 1. 10.

phet perforce to the King, fire fals from heauen and

2. King. 1. 10.

consumes them. 2. King. 1. 10. Thus death doth fol-

2. King. 1. 10.

low vs wheresoeuer we goe, and is ready to ceize

2. King. 1. 10.

vp on vs wheresoeuer we are.

Thou hast made my daies as an hands bredth. Some
say thou hast set my daies short, some thou hast
made

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made my daies mourning; some, thou hast made my daies of foure fingers wide, *Taphat* signifieth the measure of the palme of the hand, which is of foure fingers. The meaning of the Prophet is this: Thou Lord hast made my life short, like the palme of an hand, which is of foure fingars, which is one of the shortest measures.

Seeing the life of man is but as an hand bredth, it *Doctr.* affoordeth this doctrine, that mans life is short, and of no long continuance. Our life is compared to grasse *Esay 40. 6.* which withereth. To a shadow which passeth *Psalme 102. 11.* To sinoake that vanissheth, *Hof. 13. 3.* To a bubble that is dissolued: To a weauers shuttle for swiftnesse, *Iob. 7. 6.* To a spiders web which is soone swept away. To a cloud that goeth away. *Iob. 7. 9.* To a flower that fadeth, *Iob 14. 2.* To a vapour which is soone dispearsed, *Iam. 4. 14.* Remember that my life is but a winde *Iob. 7. 7.* No meruaile if when the winde bloweth the leafe fall, if when the death appeareth, the night end. There is one saith, our life is an heavy sleepe, fed with false and imaginary dreames, and he calleth it a Comedy, or rather in our daies a Tragedy of transitory shewes and disguised persones. Sometimes to a birds nest made of straw and dung, that the winter soone dissolueth. There is another calleth it a childs game, that buildeth houses of sand on the shore, where euery waue washeth them away. Is our life so short? then it is better to die then to liue, and the day of death is better then the day of birth. *Eccles. 7. 3.* The day of death is not a perishing but a parting. The soule is not lost to the body, but onely sent before it to ioy. If the soule bee painefully laid

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*Per natiuita-
tem ad stadium
per mortem ad
breuium perue-
nimus.*

Eccles. 2. 11.

off, it is ioyfully laid vp. Through our natiuity wee come to the race, through death to the reward: through birth to the fload, through death to the ha- uen; through birth to the fight, through death to the victory; through birth to labour, through death to rest; by birth to sorrow, by death to ioy; by birth to life, which is full of all sorrowes and troubles, by death to life eternall which is free from all sorrows. Death is rather the flight of sinne, then the detri- ment of man dying, because to the iust death is not the end of nature, but of sinne, as a Father saith. To leaue this world and inherite a better should seeme nothing. Death is a passage from sinne and corrup- tion to glory and immortality, from this earth to heauen, from the company of sinners, to the com- pany of Saints; from sorrow, to solace; from paine, to peace; from sicknesse, to safety; from persecution, to triumph; from the bondage of *Pharoah*, to the li- berty of the sons of God. The consideration heere- of made *Salomon*, who for wisdom might seeme a God, for gouernement deseruedly might be King, and for learning might bee a Prophet, to say; *All things vnder the Sunne are vanity and vexation of spi- rit. Eccles. 2. 11.* Seeing all things in the world are va- nity, better is a good death then a bad life, and the day of death better then the day of birth. When we are borne wee are mortall, but when wee shall rise a- gaine, wee shall bee immortall: wee are aline in the wombe, to die in the world, but dead in the graue to liue in heauen. Our life is not compared to an ell or yard, to a pace or to a cubite, to a mile or to a furlong, to a fathome or to a foote, but to an hand bredth, a very short measure. *Man that is borne of woman*

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woman is of short continuance. Iob. 14. 1. *Few and euill* Iob. 14. 1.
haue the daies of my life bene. Gen. 47. 9. *The time of* Gen. 47. 9.
our life is three score yeares and ten, if a man come to Psal. 90. 10.
foure score, then there is nothing but weaknesse. As
Jonah his gourd was soone come and soone vanish-
ed, *Jonah* 4. 6. so man is soone borne and soone dead. *Jonah* 4. 6. 7.
This world is as a Stage, and man as an Actor, when
he hath plaid his part hee is gone. Our liues shorten
as if the booke of our daies were by the pen-knife of
Gods iudgement cut lesse. Before the Floud they
were in Folio, they liued almost a thousand yeares,
Methushelah liued nine hundred sixty and nine
yeares, *Gen.* 5. 27. the whole chapter will shew vs *Gen.* 5. 27.
how long the men liued before the Floud. After the
Floud in Quarto, then they liued an hundred and
twenty, and an hundred and seuenty. *Gen.* 25. 7. In *Gen.* 25. 7.
Dauids time in Octauo, three score and foure score
yeares, but with vs in the daies of the Gospell, in
Decimo sexto in the least volume, now at forty, fif-
ty, or sixty yeares, old men, and so we are dying al-
most so soone as we beginne to liue. The Elements
are more mixed, drossie, and confused, our new sins
call for new plagues; the aire is more infected and
contagious, and our sinnes of drunkennesse and sur-
feiting do not want to second all the rest: we may
obserue that neither planets aboue, nor plants be-
low, yeeld vs expected comfort. So God for our
sinnes doth cause the heauen to be as Brasse, and the
earth as Iron, and the aire with the winds to bee
tempestuous, and so almost euery thing which was
created for mans vse is become his enemy, and all
because wee turne all things to vices corruption,
which were giuen for natures protection: and there-
fore

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fore what wee haue diuerted to wickednesse, God hath reuerted to our reuenge. Wee are sicke of sinne, and therefore the world is sicke of vs. How soone doth the sand runne downe in the houre-glasse, how quickly doth the Sunne beginne to set? so speedily doth our time passe away. Future things are alwaies beginning, present things alwaies ending, and things past are dead and gone; while wee liue we die, and then we leaue dying, when we leaue liuing: Better it is therefore to die to life, then to liue to death, because our mortall life is nothing but a liuing death, and life continually flyeth from vs and cannot be with-held, and death hourelly commeth vpon vs and cannot be with-stood: No armour resisteth, no threatening preuaileth, nor no entreaty profiteth, against deaths assault. If all perils spare our life, yet time and age in the end will consume it. As a riuer that riseth in the Forrest passeth by many rockes, runneth and tumbleth, and maketh a noise, yet in the end entreth into the sea: so fareth it with mans life, he commeth into the world with paine, and beginneth his course with pittifull cries, and is daily molested with sicknesses, and neuer ceaseth running, till in the end he fall into the sea of death: As euery man hath his *Genesis*, so hee must haue his *Exodus*, and as we are borne to liue, so we are borne to die. Our dying on earth is but the taking of our journey to heauen: Why are we vnwilling to loose that, which cannot be kept? The good Pilot sitteth at the sterne to guide his ship; and so a good Christian to direct his life must thinke on death: death is the dore whereby we must go out of bondage, and therefore as he that is in prison taketh great comfort

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fort to sit vpon the threshold, that when the doore is opened, he may the sooner get out: so we must alwayes haue our mindes fixed vpon death, for passe wee must, but how or when wee know not. *Emosinarius* hauing his Tombe in building, commaunded that it should bee left imperfect, and that his seruants euery day should put him in minde to finish the same, that so hee might prepare to dye.

The vse of this doctrine is, forasmuch as our life is short, and nothing almost shorter, let vs prepare for death, for we must dye. *Bee yee prepared, for the sonne of man will come at an houre when yee thinke not,* *Luke. 12. 40.* All estates of men are exhorted to prepare, old and young, rich and poore, Prince and Peasant: the danger is great, if men be found vnprepared: as death leaueth men, so the day of iudgement shall finde them. If the tree fall toward the South, or toward the North, in the place that the tree falleth, there it shall be. *Eccle. 11. 3.* As *Isbosheth* being found asleepe, was killed by *Rechab & Baanah*, *2. Sam. 4. 6. 7.* euen so if we be asleepe in sin, and vnprepared, we shall be killed by *Sathan*, Because the five foolish virgins had not oyle to maintaine their lampes, the Bridegroom said, *I know you not.* *Mat. 25. 12.* Because the man which came to the wedding was not prepared, he was cast into vtter darknesse, *Mat. 22. 13.* As he is left behind that is vnprepared when the winde serueth, and the ship vnder saile, euen so he is left in damnation that is not prepared for the Lord when death commeth. Many men prepare for life which is vncertaine, and forget death which is certaine. *I say vnto all men, watch,* *Mark. 13* *Marke 13. 37.*

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1. Pet. 3. 10.

Luke 17. 27.

Daniel. 5. 25.

Numb. 25. 8.

Luke 12. 20.

Luke 16. 22.

Acts 5. 5.

Amos 6. 3.

Ezek. 12. 27.

Esa. 57. 21.

37. *The day of the Lord will come as a thiefe in the night.* 2. Pet. 3. 10. a thiefe as well for stealing on vs, as stealing from vs: he comes in the darke when no body sees, treads on wooll, that no body heares, watcheth an houre that no body knowes. It may be he will come when men are banqueting, as on the old world, *Luk. 17. 27.* Or when they are drunken, as on *Belsazzar, Dan. 5. 25.* Or when they are committing filthinesse, as on the Israelitish man, and the Moabitish woman. *Num. 25. 8.* Or when they are coueting, as on the rich man, *Luk. 12. 20.* Or when they are gormandising, as on the glutton, *Luke. 16. 22.* Or when they are lying, as on *Ananias, Acts 5. 5.* No thunder now can beat into them a feare of that which then no power shall ease them of. We know Christ will come, let vs prepare for his welcome. We are all housholders, our bodies are our houses, our soules our goods, our senses are the doores and windowes, the lockes are faith and prayer. The day of our death will come as a thiefe; a thiefe commeth when men do not looke for him: so the day of death commeth suddenly. A thiefe commeth not when the maister of the house is watching, but when he is asleepe: so many times the day of the Lord commeth on men, not when they seeme to watch, but when they are secure and carelesse: let our repentance watch, let it neuer sleepe, least we perish. But men now put farre away the euill day, *Amos 6. 3.* and they flatter themselves with the remotenesse, the vision that he seeth, is for many dayes to come, and he prophesieth of the times that are farre off, *Ezek. 12. 27.* Surely there is no peace to the wicked, *Esa. 57. 21.* Their rose buds are not withered, their dances.

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ces are not done, sleepe conscience, lye still repentance, they will not prepare for death. God made garments for *Adam* of dead beasts skins, *Gen. 3. 21.* *Genel. 3. 21.* to put him in minde that he was condemned to dye, and to make the remembrance of death familiar vnto him, that the losse of life might not affright him, who alwayes ware the liuery of death vpon him: so we feed daily vpon dead creatures, this should teach vs to prepare to feed dumbe creatures.

Secondly, because our liues are short and sinfull, it should worke in vs a willingnesse to dye. *Blessed are they which die in the Lord. Reu. 14. 13.* *2 Reuel. 14. 13.* First, they are blessed in respect of the place: for if we consider the world wherein we liue, it is a vale of misery, a prison, and a place of vexation and trouble, as the Apostle saith, *wee know that every creature groaneth with vs Rom. 8. 22.* *also, and trauelleth in paine together vnto this present, Rom. 8. 22.* But heauen is a place of ioy, rest, and of comfort. This place is of no certaine continuance, here we haue no abiding Citty, but wee looke for one to come, *Heb. 13. 14.* But heauen is of continuance: for the foundation thereof is God. Secondly, they are blessed in regard of their company: for here we liue among the wicked and sinfull men, but there we shal enioy the company of innumerable Angels, *Heb. 12. 22.* *Hebr. 12. 22.* It was an excellent change when *Dauid* was called from a Sheeheard to be a King: so was it an excellent change in *Saul* when hee was called from seeking his fathers Asses, to be a King; yet this is nothing in respect of their estate which are called from this world to heauen, where there is light without darknesse, wisdom without ignorance, vnderstanding without error, reason without obscuritie,

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memory without obliuion, and ioy without sorrow,
where, whatsoeuer shall be desired, shall be present;
neither shall any thing bee desired which is not
comely: where God shall be seene without end, lo-
ued without lothing, and praised without wearying.
Thirdly, in regard of their condition they are bles-
sed, for they rest from all their labours: for they
which dye in the Lord, or for the Lord, are with the
Lord. *Paul* desireth to be dissolued, and to be with
Christ, *Phil.* 1.23. Death considerd in Christ, and
ioyned with a good life, is to Gods elect an aduan-
tage, *Phil.* 1.21. nothing else but a bridge ouer this
tempestuous sea to Paradice, Gods merēy made it
so; not by making death in it selfe good, but an in-
strument of good to his. Why is any man vnwil-
ling to dye? Death doth not separate vs from God,
but it maketh vs draw neere to God: then doe wee
draw neere to God, when we are separated from the
body. As *Pharaohs* Butler could not see the face of
the king when hee was in prison, but beeing loosed
from his bonds, he both saw him, and gaue the cup
into *Pharaohs* hand, *Gen.* 40.21. So as long as we are
in the prison of our bodies, we cannot see the face
of God; but being loosed, we shall see God face to
face, *1. Cor.* 13.12. and enioy that vspeakable good
which God hath prepared for them that loue him. *1. Cor.* 2.9. Hast thou feared God in life? then do not
feare death: for the sting of death is taken away by
Christ, so that as hony is not truely hony when it
hath lost its sweetnesse; nor vinegar truely vini-
gar, when it hath lost its tartnesse; nor Aloes truly
Aloes, when it hath lost its bitternesse: so the death
of the righteous is not truly death, hauing lost his
sting.

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sting, fearfulnesse and terrors in the godly. The dying out of this world is not a death, but a life rather, and therefore as *Julian* said to Christ; O Galilean, *Vicisti Galilae,* thou hast overcome me: so may death say to them, O Christian thou hast overcome me. What is death *Vicisti Christiane,* that thou fearest; it is a departure from this wicked *ne.* world, a dissolution of the bodies of the godly from bonds, that they may be with Christ; it is a returning to our heavenly Countrey from this pilgrimage, it is a deliuerance from the misery of the world, it is a returne from banishment to our fathers house, it is a preparation for the glory of the resurrection. Why dost thou feare death? Death hath onely the name of death, not the sting of death. As the brazen serpent in the wilderness had the forme and shape of a serpent, but not the life a serpent, nor the sting of a serpent, *Numb. 21. 9.* So death hath the likenesse and semblance of death, but it hath no sting, it hath no venome, it hath no poyson. If a Bee sting a dead carcase, she looseth not her sting; but if she sting a liuing man, she looseth her sting: so death stinging vs which were as dead flesh, did not loose his sting; but stinging Christ, he hath lost his sting: therefore we may now say; *O death where is thy sting.* *1. Cor. 15. 55.* 55. Thy sting is no sting vnto vs, but a crowne of reioycing. *1. Thess. 2. 19.* It is a Midwife to bring vs *1. Thess. 2. 19.* out of the wombe of this world, into the land of the liuing, *Psal. 27. 13.* Death is as a ship wherby we faile from earth to heauen. Do not feare the graue: for thou sowest but a carnall and corruptible body, to reape an incorruptible and spirituall in the resurrection. Be willing to change drosse for gold, and corruption for incorruption. If one enemy finde fa-

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uour at another enemies hand, why should a dutiful child feare to go home to his heavenly father, a penitent soule to his sweete Saviour, and an obedient member to be ioyned with his head? If he came into this world to redeeme vs, why should we doubt but at our death he will receiue vs. He that accepteth his enemies, will hee reiect his friends? He that bought vs so deere, will he refuse his penyworth? If he affected our company so much on earth, (as that hee sayd) *My delight is to be with the children of men*, Pro. 8. 31. Hath he now so forgotten his old loue, as not to admit vs into his company in heauen. Hee came hither to buy vs an inheritance, and hee went from hence to prepare it for vs. *Ioh. 14. 2.* And when wee are to enter into possession, will he exclude vs? No, *Psal. 32. 18. 19.* no: *The eyes of the Lord are vpon them that feare him, to deliuer their soules from death.* *Psa. 32. 18. 19.* *Pretious in the sight of the Lord is the death of his Saints,* *Psal. 116. 15.* Pretious, as the end of labours, as the consummation of victory, as the gate of life, and the ingresse of perfect security. Let vs remember his loue in adopting, his truth in promising, and his power in performing, and our feare of death wil soone be altered into a desire of the same. He came to open heauen gates, and what meant he, but that wee should enter in? He came to vs on earth to innite vs to him, and why departed he from the earth, but to haue vs follow him? He abandoneth none, but abandoned by them. Hee is easily found where hee hath been carefully sought. Well, death to the good is counted a quiet hauen, and to the bad it is counted shipwracke, The wayfaring man doth willingly demand where his mansion and stay shall be. The ser-

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uant doth often account when his yeare is ended, the husbandman doth alway expect haruest, and a woman with childe doth wait for her time of deliuey: so the seruants of God do thinke of their death, & so looke where their treasure is, there will their heart be also. *Math. 6. 21.* If a Prince should command a Beggar to cast off all his ragges, and bid him prepare himselfe to come into his presence, and liue daily in his company, would the beggar delay, or be sorry because hee shall enioy the company of a Prince? Much lesse should wee delay, or bee sorry, when God, the Prince of Princes, calleth vs by death into his priuy chamber of heauen. Therefore let beasts, and heathen, adulterers, and murtherers feare death, because they thinke, and it is certaine, that all their ioy ends with their death; and let not Gods children feare death, because it is an enrrance into ioy, and eternall felicity in heauen.

And my age is nothing in respect of thee. Some read it age, some substance, some life; in the originall, *My time is nothing in respect of thee; nor this life nothing in respect of the life to come.* It is some thing in the eyes of men, which see onely things present; but before God, which seeth things to come, which is eternity, which wanteth all measure, it is altogether nothing.

This teacheth vs, that our life, how long soeuer *Doctr.* it be, being compared with the eternity of God, is as nothing; and worldly prosperity beeing compared with eternall felicity, is as nothing. God is infinite, and our life is finite: it were a most vnequall valuation to compare, and much more to preferre things which are in no proportion of goodnesse to the things.

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things which are vnder-valued; for betweene temporall and eternall, heauenly and earthly things, can be no proportion. *One day with the Lord is as a thousand yeares, and a thousand yeares as one day.*

2. Pet. 3. 8. *I am Alpha and Omega (saith God) Reu. I. 11. the first, and the last, without beginning and without end.* But man had beginning, for hee was made

of the dust of the earth, *Gen. 2. 7.* and man shall haue an end of his time, for hee shall returne to dust,

Gen. 3. 19. What proportion is there betweene God and man? God is the Creator, man the creature: God is Immortall, man mortall; God the Maker, man made by God; God the Potter, man the vessell of earth; God is mighty, man is weake. If persecution happen, faint not, God is mighty; if poverty, shrink not, God is wealthy; if thy conscience grieue thee, runne to God hee is mercifull; if thy ignorance dismay thee, run to God hee is wise-dome: Worldly prosperity is of short continuance, but heauenly happinesse shall continue for euer.

Vse I.

This serues to instruct vs to preferre the life to come before this life, for in the world to come there is life without death, rest without labour, health without griefe, light without darkenesse, day without night, and happinesse without end. *The eye hath not scene, the eare hath not heard, neither came into mans heart, what God hath prepared for them that loue him.*

1. Cor. 2. 9. *In heauen there is no sicknesse nor sorrow, no crying out nor complainig. There is no neede of the Sunne, neither of the Moone to shine in it, for the glory of God did light it, and the Lambe is the light of it. And the people which are saved shall walke in the light of it, and the Kings of the earth shall bring their*

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their honour and glory vnto it: And the gates of it shall not be shut by day, for there shall be no night there. Rev.

25

21.23.24.25. As God is our light heere, so hee will be in heauen, Hee is the Sun which borroweth not light from another. Hee is the Way. Ioh. 14.6. The

Ioh. 14.6.

Dore, Ioh. 10.9. The Vine, Ioh. 15.1. The liuing

Ioh. 10.9.

Bread. Ioh. 6.51. Hee is the light by participatton

Ioh. 15.1.

here, and by fruition in heauen. Our Sauour said, I

Ioh. 6.51.

will be with you to the end of the world, Math. 28.20.

Math. 28. 20.

that is, hee will be with the godly, as long as any be

on earth, and hee will be with them for euer in hea-

uen. Christ will not be light to the wicked in this

life, and therefore he will be no light to them in the

life to come. Hee will bee life to none that are ap-

pointed to death, nor the bread of life, to such as

had rather the Onions and Garlicke of Egypt,

then Milke and Hony in the heauenly Canaan. To

whom God doth giue the light of Grace heere, to

them hee will giue the light of glory in heauen; to

whom hee denyeth the one, hee will neuer giue the

other: If God make vs partakers of Christs Igno-

miny, he will make vs pertakers of his Glory.

Secondly, seeing all things are mutable in this

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world, let vs lay vp our rest in the world to come.

There is nothing vnder the Sunne which is perpe-

tuall, but all subiect to diuers mutations: kingdomes

are subiect to mutability, as we may see by Israel and

Judah, how did they flourish for a time, now they

are gone, and their Kingdomes possessed by others?

How often hath the gouernement of Rome beene

changed? Famous Citties haue come to nought.

One Generation passeth, and another succedeth. Eccl. 1.

Eccles. 1. 4.

4. In another place he saith: Surely the light is a plea-

Eccles. 11. 7.

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3. Ar. do
6. 1. do
1. 1. do
1. 1. do

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Math. 6. 20.

Eccles. 1. 2.

Psal. 62. 9.

Psal. 144. 4.

Doct.

fant thing, and it is a good thing to the eyes to see the Sunne. Though a man liue many yeares, and in them all he reioyce, yet hee shall remember the daies of darknesse, because they are many, all that commeth is vanity, Eccles. 1. 1. 7. 8. Man is not perpetuall, for man is borne to die, as we see daily by experience: Houses built with great cost and charge become ruinous: Trees haue but a time and then wither. What is there vnder the Sunne that is perpetuall? The light of our eyes is but for a time, but the happinesse of the godly lasteth for euer. The rich man can haue his riches but for a time, nor the great man his honours, nor the King his Crowne, nor the wanton his pleasures, but the godly mans happinesse lasteth for euer. The true difference betweene earthly things and heavenly consisteth in this, earthly things are much desired, but being obtained they content little, heavenly things are desired little, but once gained, satisfie much; and therefore lay not up treasure vpon earth, where the moth and canker corrupt, and where thieves dig through and steale. Math. 6. 20.

[Surely, euery man in his best state is altogether vanity.] Euery man of what sort or fashion so euer hee bee is vanity. Salomon saith, All is vanity: Eccles. 1. 2. and David saith, The children of men are vanity, the chiefe men are lies; to lay them vpon a ballance they are altogether lighter then vanity. Psal. 62. 9. And man is like to vanity Psal. 144. 4. That is vaine which is subiect to diuers changes, which is mutable, fraile, and passing away; so euery man, rich, and poore, noble, and ignoble, Prince, and people, are changeable, like a bubble made of vanity.

This doth teach vs that all sorts of men, and all sexes

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sexes are fraile and changeable: To day living, to morrow dead, as some of our neighbours round about vs, to day rich to morrow poore, as *Iob. 1. 21.* *Iob. 1. 21.* To day in honour, to morrow in the dust. One cryeth mine head, as the *Shunamites* child did. *2. Kin. 4.* *2. King. 4. 19.* 19. another is sick with a fall, as *Ahaziah* was, *2. Kin. 1. 2.* *2. King. 1. 2.* 1. 2. Another cryeth in his feet as *Asa. 2. Chro. 16. 12.* *2. Chr. 16. 12.* Another sicke to death, as *Hezekiah*, *Esa. 38. 1.* *Esa. 38. 1.* Others soule panteth, as *Dauids* did, *Psa. 42. 1.* *Psalme 42. 11.* As that part of the wheele which is highest, is presently lowest againe: so that man which the world listeth vp one while, anone after casteth downe againe, so mutable is the estate of euery man. All things in the world wil either leaue vs or else we must leaue them. They will leaue vs; *Riches taketh her to her wings, as an eagle. Pro. 23. 5.* Honours leaue many, as *Haman*; *Prouerb. 23. 5.* dignities, as *Bellisarius*. We leaue them, *As the Partridge gathereth she yong which shee hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his daies, and at his end shall be a foole. Ier. 17. 11.* *Ier. 17. 11.*

The vse of this doctrine serues to humble all sorts and sexes, that they wax not proud. Art thou a king, thou art subiect to mutability? thou art vanity. Art thou noble, art thou rich, thou art but vanity? like a Venice glasse soone broken, thy daies are but as an hand bredth; thy time is nothing, if it be compared with the eternity of God, and thou in thy best estate, whether youthfull, or in prosperity, thou art fraile and subiect to diuerse mutabilities and changes, thou art mortall and thou must die.

And now (beloued) least I should tire my selfe, and your Christian patience, I will but lap with *Gi-*

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Iudg. 7. 6.

1. Sam. 14. 43.

Discent.

Education.

Learning.

deons souldiers, *Iudges. 7. 6.* and touch the hony as *Jonathan*, with the tip of my rod. *1. Sam. 14. 43.* and so briefly will speake as the present occasion, and your expectation requireth: that as I haue hitherto spoken of death, so now I may say something also of this dead subiect presented here before your eyes. This worshipfull Gentleman, descended from worshipfull parents, who were well knowne to many liuing among vs. His education was in learning, first in schooles in the countrey; then to *Oxford*, where he became so studious, that he excelled many of his ranke. From thence hee was sent to the Innes of Court; there he made such proceedings, that hee might haue been inferior in nothing to such as are right honorable, if he had continued; but he chose rather to liue priuately with contentation, then in great places where contentment is hardly to bee found. I will speake with your founourable patience, something of his learning, of his life, and so of his death.

First touching his learning, he was a good Gram-
marian, he did both write and speake good latine:
touching his writing, his booke written in latine, de-
dicated to the Kings Maiesty, will testifie the truth
thereof. Touching his speaking of latine readily,
such as haue conferred with him, can relate. He was
a good Phylosopher, a good Historian, some Greci-
an, a man well read in Phylicke: and for distillati-
ons, and secrets, few can second him. Touching di-
uinity, he had read the Bible, and expositors there-
on, both old and new, ancient and moderne. Diui-
nity was his study now for the most part, wherein he
did so busie himselfe, that he intended (if it had pleas-
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sed God) to haue printed a booke of the grounds of Christian religion, collected in latine, wherein hee shewed great reading, good iudgement, and multiplicity of knowledge. It were to be lamented, were it not that the good pleasure of Almighty God was such, that so much learning should goe to the graue, and such good parts as were in him, should be buried in the earth.

Secondly, his life was answerable to his learning, Life. he was sober in his carriage, affable in company, gentle, and of an humble spirit towards all; not covetous, for he was dead to the world; not proud, no quarreller, no drunkard; and for any thing I can speake (or any other charitable Christian) blamelesse from all great, enormous, and scandalous offences; being full of the workes of the spirit: he was a peacemaker, he would perswade such as did contend, and take paines to compose strife: he would giue of his owne to end that which malice had begunne: hee was charitable to the poore, and pittifull to the distressed. His brethren & sisters haue lost for a time, the company of a deere and comfortable brother: his kindred a good Counseller, the poore an almsgiuer; and other Ministers & my selfe, a kind friend, and I doubt not but God hath receiued his soule. Lastly, touching his sicknes & death, his sicknes was Death. *Morbus hereditarius* (as himselfe would call it) accompanied with a feuer. In his sicknes he was patient, & willing to leaue this miserable world. And as his life was quiet, so he died quietly. Now the Lord grant vs grace so to spend all our dayes in his feare, that at length we may dye in his fauour, and receiue the reward of euerlasting life. The stone.

FINIS.